The

Non-Subscribing Presbyterian

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Notes of the Month.

The month of June will be characterized, as heretofore, by the holding of the Annual Meetings in connection with the Non-Subscribing Presbyterian Church. The first in point of time is that concerned with the very important work of our Sunday Schools. As we intimated briefly last month, Ballycarry is the centre selected for the Annual Conference, and Saturday, June 6th, is the date thereof. There is every indication that the attendance will be of a very encouraging character. In place of the usual paper or papers, a Demonstration Lesson is to be given by the Rev. E. H. Pickering, B.A., of All Souls' Church, Belfast, and as this is a novelty possessing the further advantage of usefulness, it should enhance the interest of those attending the Conference. May our Ballycarry friends be gladdened by good weather and the presence of a great concourse of visitors.

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We wish that our confidence concerning a happy issue to our Sunday School Conference were as likely to be justified in respect to attendance at the business meetings of our Church held on June 16th and 17th in the First Church, Belfast. But it must be confessed that the experience of the past hardly warrants it. Last year it was hoped that changes made in the direction of social innovations like a garden party would help to create additional interest in the other meetings. Unfortunately, while the Garden Party held at The Farm proved an unqualified success in itself, it did not, as we had hoped, greatly influence either the service or the subsequent meetings. Certainly the attendance at the service was disappointing, especially when it is remembered that the opportunities for assembling ourselves together as a united Church are so infrequent. May we hope that our members will make a special effort this year to be present at the service and at the meetings. On this occasion the former is to be held at All Souls' Church on June 16th, at 8 p.m. The Moderator (Rev. M. S. Dunbar, M.A.) will preach the sermon and conduct the service.

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It is with pleasure that we are able to announce that, through the kindness of the Misses Riddell, we are to follow up the success of last year by a Garden Party at Beechmount, Falls Road, Belfast. There is no need to emphasise the keen and generous interest taken

by these ladies in all that concerns the welfare of our Church, and we hope that they will not be left uncertain as to our great appreciation of this their latest act of kindness. Will all our readers keep open the afternoon of June 16th, so that they may make the gathering at Beechmount fully representative of our different congregations? Nothing was more encouraging last year, and nothing gave the Misses Bruce greater satisfaction, than the knowledge that their guests had come from far and near to avail themselves of their gracious hospitality. We doubt if any assembly of recent years brought together the representatives of so many of our congregations. May this be equally true of the gathering to which we already look forward with pleasant anticipations.

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Those present at the lecture given by the Rev. Alexander Gordon, M.A., last year will be interested to learn that it is hoped to make such a lecture a feature of our gatherings again. It attracted a large audience and aroused very great interest—hence the best of all reasons for making periodical what was then a departure from former custom. Unfortunately, we are not now in a position to state particulars but we understand that the matter is not being overlooked and that details as to subject of lecture and lecturer will be published in due course. Following the precedent of last year, the lecture will be given in the First Church on the afternoon of Wednesday, June 17th.

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We rejoice to learn that practically all our congregations have taken steps to qualify under the terms of the new Sustentation Fund, and consequently the latter will start under the most favourable of auspices. We can only wish that our congregations at Greyabbey and York Street will soon be rid of the only obstacle that stands between them and participation in the benefits of the Fund, i.e., the lack of a minister. It would be a source of the greatest satisfaction to feel that all our pulpits were filled, and that as a Church we were unitedly doing our work with no empty places in our ranks.

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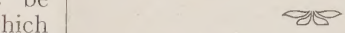
Much sympathy will be felt for Dr. John Campbell and Mrs. Campbell in the great loss which has befallen them in the loss of the latter's brother, Dr. Chestnut. While yet in the prime of life the latter has succumbed to blood-poisoning contracted in the performance of his medical duties. It is sad to think of a useful career cut short so soon, and we would express our heart-felt sympathy with those who now mourn the passing away of one greatly endeared to them.



RELIGION AND MODERN THOUGHT.

IV. The Conception of God.

By Rev. E. H. Pickering, B.A.

The purpose of this article is not to prove the existence of God. That is both futile and unnecessary. Futile, because, in the last resort, God stands for an eternal and infinite power, and we cannot prove the existence of such a power without invoking the aid of a more eternal and more infinite power, which, on the face of it, is utterly impossible. Moreover, we ourselves would have to be, at the very least, God himself, to be able to prove his existence. It is, however, altogether unnecessary to burden ourselves with the impossible task of proving God's existence, because no one doubts that God exists. A man may say that he does not believe in God, but what he means is that he does not believe in some particular conception of God. Every man is conscious of some power greater than himself, which he cannot possibly control, and which is the inspiration of his activities. When Jesus said, "Ye cannot serve God and Mammon," he meant, "Ye cannot serve the God I serve and at the same time the God which the worldly-minded serve." We all serve some

God, and the business of religion is not to prove that already obvious fact, but, in the words of Joshua, to set forth the challenge: "Choose ye this day *whom* ye will serve."

We take for granted, then, the existence of a power greater than ourselves, and what we have to do is so to state our conception of this power that it will approve itself to the very best in us. This we must do by means of our noblest intelligence, our dearest affections, and our holiest aspirations. Some, however, may say that this is sheer anthropomorphism: in other words, that we are seeking to interpret the nature of eternal God according to our puny human powers. But how else shall we interpret him? We can only use what powers we have; and the very man who seeks to overthrow our conception of God because it is derived from our human intelligence bases his objections on his own human intelligence. We are bound to be anthropomorphic, and he who objects to a particular conception of God does so because it does not happen to suit his particular frame of mind. So that he gives us no better idea of God, except as his frame of mind is more apt to conceive a better idea. From the very first, men have made God in their own image, and the history of religious development is simply the history of human development. The higher man has climbed, the higher his conception of God.

At one time, when men were but little removed from animals in intelligence and aspiration, they had the crudest notions imaginable about the strange power which beset their lives. This power was conceived as a whole concourse of fickle, teasing, torturing, commanding spirits who dwelt in trees, in stones, in dark holes, in the thunder, the rain, and the sun. Since men were ignorant themselves, having no established order and no general principles, they regarded their god or gods as ignorant and inconstant, capable alike of extraordinary passions and extraordinary meannesses. Thus 2,500 years ago Xenophanes, the wise man of his day, declared:—"Mortals think that the gods are born as they are, and have perception like theirs, and voice and form.

Yes, and if oxen or lions had hands, and could paint with their hands and produce works of art, as men do, horses could paint the forms of the gods like horses and oxen like oxen. So the Ethiopians make their gods black and snub-nosed; the Thracians give theirs red hair and blue eyes."

Gradually, as men got to know more about themselves they gave to God a more dignified and reasonable character. But for a long time their outlook was so limited, their notions of justice and righteousness so elementary that, even when the Jews, for instance, arrived at the conception of one God, they conceived him very much as an inflated sort of tyrant, prone to excesses of unreasonable anger, and a very devil for his petty rights and privileges. The great Jewish prophets, however, being filled with purer ideals and a more spiritually searching intelligence, embodied in Jewish theology the promise of a more adequate and spiritually satisfying conception of God, which, nevertheless, could not bear fruit as an imperative religious belief until the coming of Jesus Christ.

It is utterly impossible to do full justice to the value of the contribution Jesus made to the progress of religion. The most we can do is to say that he gave a something to religion which completely revolutionized it, and presented a conception of God beyond which we do not need to go, nor could go, if we would, although we may continually enlarge and enrich it. That something was his personality. His predecessors had already seized on different aspects of human nature in their highest intention, and had thus been enabled to think of God most loftily as being the creative spirit that dwelt in all things, a power absolutely reliable, "ever faithful, ever sure." They even had glimmerings of God as the power of love, but they could not at one and the same time express His infinity in such terms as to be entirely comprehensive, and his intimate relation to men as to be convincingly near.

There was always the risk that these two sides of God's nature would fall apart, and each be insisted on at the cost of the other. To a great extent that has happened. Despite the coming of Jesus, orthodoxy has so far missed his meaning that it still is inclined to regard God very one-sidedly as a sort of great king, with powers and interests narrowed to the more limited side of man. He is not infinite enough nor powerful enough to be altogether fair nor altogether comprehensive of all the forces of life. He is expected to work unfair miracles to put right what his wisdom has failed to do, and to demand a particular kind of theological belief if he is to dwell in the hearts of men. Hence the intelligent man, particularly if he has strong scientific learnings, is inclined to regard such a God as his devil. But the scientific man also tends to fail, because he only pays attention to the scientific side of God, whom he speaks of reverently as nature, force, or law. None of these conceptions is completely satisfactory to the man who has a thoroughly deep understanding of himself. Such a man needs a God who is not only infinitely powerful and infinitely orderly, but also infinitely expresses all man's highest moral and spiritual aspirations.

In Jesus, he will find the conception of God expressed in the highest possible terms. Jesus expresses God as personality. The most wonderful thing in man is just that which we call personality. Yet that is the thing which theologians and scientists are alike inclined to miss. When we look deep down into our nature we realize that what makes us men is neither wealth, nor class, nor dignities, nor even abilities. These things are obviously not our essential qualities, for they tend to set men against one another as though they were entirely foreign. Nor is that which makes us one in our humanity our common dependence on a universal order, for that would deny all reality to our individual characteristics. Therefore we cannot find our highest conception of God in such impersonal forces as nature, force, and law. These are but fancy names—shall we say surnames?—of the eternal power in whom we live and move and have our being. Jesus, however, gives us God's Christian name, which is "Father." He sets God clearly before us as an eternal and infinite Person.

But, it may be urged, the notion of God as a Person is altogether too limited. That it is not, if we look to Jesus for our conception of personality. A person to him is no mean, whimsical little creature, but the indwelling spirit which gives to every man his character and at the same time makes all men kin. "I and my Father are one." "He that hath seen me hath seen the Father." In so far as we have personality, we partake of the most intimate and essential nature of God. Nothing is more intense, nothing more comprehensive than personality. In virtue of his ripe possession of this power, Jesus was capable, not only of the widest possible sympathies with human nature, but also of impressing his own human nature on us in its most compelling form. He has shown us that personality is the highest possible quality of man, is that which makes him essentially man. Therefore we must interpret God in terms of the highest we know, and look to him as a personal God. If not, then as something even higher, and what higher do we know? What we call the order of nature is not so high as personality, for, apart from our communion with it, it shows no knowledge of purpose or choice. It is lower than our humanity, and the lower cannot create the higher. It matters not that evolution proves that man has had to pass through the domain of nature to reach his present place. The very fact that he has passed through it proves that he was not created there, nor has his meaning there. God must at least be a Person or he could never have created persons. That does not mean that he is very like average humanity, for average humanity has by no means developed its personality to the full. But we know that what makes us persons and gives us value is the power of conscious purpose. In virtue of this power, we are capable of restlessly

reaching out towards undying love, pure righteousness, noble wisdom, and eternal aspiration. We have, moreover, a faint glimmering of a perfect spiritual freedom. And what is a restless craving and a faint glimmering in us is perfectly realized in Him who made us.

This is not to say that we can clearly know what God is like. We are still mysteries even unto ourselves, and we shall not know our God until we know ourselves. We do not yet know why we love, and why love should bring so much more joy than mere self-interest. We do not yet know one fraction of what man's intellectual and spiritual faculties will one day bring forth. But we know that all this wealth of possibility belongs to us in virtue of our personality. Therefore, we have not exhausted, but are just on the verge of appreciating the infinite meaning of God when we conceive him as a Person and ourselves as the children of His eternal hope.

THE SPREAD OF DISEASE.

By Mrs. John Campbell, L.R.C.P.S., Edin.

It is now well known that a very large number of diseases are caused by the growth and multiplication of minute animals and plants in the human body. These are so very small that one of them can only be seen when it has been magnified many hundred times by a microscope. As a rule, they can only be seen even under a powerful microscope after they have been stained by some kind of dye. Indeed some of them, even when thus stained, can only be seen when they are looked at in a drop of certain kinds of oil or other fluid. Large numbers of them could rest comfortably on the point of a needle. The fact that these little people (for they are all living things, and, like ourselves and the larger animals and plants, are born, have a certain span of life, reproduce their kind, and die) are so very small, makes them all the more dangerous to us. Moreover, most of them can remain dormant, or asleep, as it were, and only wake up to life and activity when they get into a suitable place in the human body. They all thrive best where there is moisture, and so the blood and juices of the body are their favourite habitations, but they can be dried, and yet retain their power of coming to life again when moistened in the body. They all like a moderate amount of heat, but very few of them can survive boiling water and none of them can survive fire. While it is impossible to see them singly by the naked eye, it is nevertheless possible to see them quite well when they are gathered together in large masses. Of course it takes many millions of them to make a crowd which we can plainly see with the naked eye. We are in the habit of using this fact to enable us to identify them and to study their habits of life and growth and reproduction. While they all thrive best in the warm moist tissues of the body, men have, by patient study of them, found out certain substances on which they will grow fairly well, and these substances are used to cultivate them in our laboratories. Some of them do well on some form of broth or meat extract; others do well on some form of jelly. A very few will not grow in anything but juices got from a human being, and will only grow in these juices when the juices are quite fresh. Fortunately, those with such a delicate appetite are very few, and we can cultivate most of them in a suitable broth or jelly. To do so a small glass tube is taken and a little broth or jelly of the kind best suited to the disease we are studying is put into it. The broth or jelly is then boiled for a sufficient time to destroy any living germs in it. While it is boiling a plug of cotton wool is put in the mouth of the tube. This is done because a moderate thickness of good cotton wool will filter out germs and keep those floating in the air from getting into the tube and so contaminating the broth. The tube is then allowed to cool. When it is cool a needle on a wooden handle is passed through a hot flame, dipped into the stuff which contains, or is suspected to

contain, the germs of disease, and rapidly passed down the tube and into the broth or jelly, the cotton-wool having been for a moment removed from the mouth of the tube. When the needle has been withdrawn from the tube, and the plug of cotton-wool has been replaced in the mouth of the tube, the tube is put into an incubator and allowed to stand for 24 or 48 hours or more. The incubator is designed on the same principle as those which are used to hatch eggs, and the heat is carefully regulated to suit the particular kind of germ which we hope to grow. When a sufficient time has passed we find that where the needle has touched the broth or jelly there is a faint cloud or streak, sometimes of a particular colour. This little cloud or streak is simply an enormous crowd of germs. The few which were on the needle point have multiplied tremendously under the influence of the heat and of the moisture of their favourite broth or jelly, and have reproduced millions upon millions lying packed close together so that the eye can discern them and recognize from the appearance of the little cloud or streak which they form the particular kind of germ they are, and thus know the kind of disease which the patient from whom the specimen came is suffering from. Now we know that a great many diseases are due to the growth and multiplication of the microbes or germs of these diseases in the body, but there are some diseases of which we do not know the great cause, because the germ of them cannot as yet be found or recognized. In time, perhaps after years of patient work, these things will be found out and all made plain. Meantime, seeing that so many diseases are undoubtedly due to germs, it is wise to suppose that all diseases are due to similar causes and to take what steps we can to prevent the outbreak of these diseases. Every child is born into the world with a certain amount of vitality. This amount of health or strength varies in each individual, so we have robust and delicate children born.

The vitality of families and of races of men also varies, and we have strong and healthy breeds of people and weakly and delicate breeds of people, long-lived and short-lived breeds of people. The child may be regarded as a little living tank full of vitality, more or less. In the strong child the tank is full to the brim. In the weak child it may be nearly empty. Whether the child has much or little in his tank of vitality, you must remember it is all he has to go through life with. While he is young it will be your duty to save what vitality he has in his tank from waste, and when he is grown up he will have to learn how to make his supply (be it small or great) go as far as possible. On the way in which you and he handle his supply of vitality will depend his length of life and his enjoyment of good health. If he is a strong child, and has a good supply to start with, you will have to teach him to use it prudently, or he may run through it too soon and die early, or become more or less invalided, in spite of his good start. The same thing applies with equal force to the weak child, whose supply must be husbanded so as to make it go as far as possible. In order to do this you must prevent disease from spreading to the child as far as you possibly can.

It is a common idea with many people that children must go through certain diseases, and that it is well to get them over early. Hence they do not take any great precautions to keep their children from such things as measles, scarlatina, and whooping cough. Not long ago, a farmer near Dungiven, in County Derry, heard that the children of a neighbour had scarlatina. He at once took his own children over to the house to get "smit," so that they might have it over. They did get "smit," were very ill, and he lost his only son. How much better would it have been if he had done his best to protect his children against the disease. If he had done so they might never have had it, and even if they had contracted it in later life, they would have had more strength to bear the illness, for every year which a child advances towards maturity makes him less liable to be seriously affected by disease. But the

death of a child is only one of the evils which follow illness, though it is the most tragic of them. Every illness exhausts the child's supply of vitality. It distinctly lowers the level of the supply in his tank, not in the natural and inevitable course of life, but by a sudden waste of his strength. To allow any human being—child or adult—to get a disease which, by reasonable care, he could have been prevented from getting, is just the same as if you had maliciously opened the tap of his tank and let his vital supply run to waste for a time. He may feel as well as ever, but he has needlessly lost what he can never regain, and some time or other he will suffer from the waste in shortened life or impaired health and strength.

If you look at this matter, as I do, you will see that it is the bounden duty of everyone in the community to avoid getting disease if they can, and to learn as much as they can about the ways by which they can avoid disease. It is a sacred obligation on every one who has the misfortune to have illness in their families to prevent the spread of that disease to outsiders and to learn all they can about what can be done to prevent the spread of the disease with which they happen to be concerned. The time will soon come when carelessness in regard to the spread of disease will be looked upon as a serious offence against the whole community, and when anyone who leads to the waste of the vital supply of his neighbour will be regarded as a criminal and will be looked upon in as bad a light as we now look upon one who burns or otherwise wantonly destroys his neighbour's property. What property is so valuable as health? None. We all depend on one another in this matter. We are all at the mercy of our neighbours. It is only by every one doing his and her best to prevent the spread of disease that the general level of health can be effectually raised.

Now, it may be said that this is all nonsense; that diseases must exist; that people must take their chance and win through as best they can. The Catholic in the South of Ireland will say, in the face of some dire misfortune due to an epidemic of disease, "It is the will of God," and will no doubt gain some consolation from the pious thought at the very time when the friends and neighbours gathered at the wake are going to carry away on their clothes and persons the germs of a deadly disease and transmit it to their own helpless children at home. Such things are not the will of God. They are a perverted idea of the will of God. God gave men and women brains to think with and to plan with for the purpose of making the world better than it was when they entered it. They owe it to Him to use their brains for the good of their children and for the good of their fellow-creatures. In the same way the Protestant in County Antrim will comfort himself in affliction with the phrase: "It be to be." We may sympathise with him when bent down by sore calamity, but we must also look the facts of life fair and square in the face and recognize that he is hiding his talent in a napkin if he has neglected in the least degree anything which might have turned the blow aside. The talent of mind, the power of thought has not been given us to hide in a napkin throughout life. Possibly that may be the easiest way to deal with this troublesome talent, but it is not God's way. Use your brains, cultivate your intelligence, learn all you can, and do all you can to help your children and your neighbours to keep free from disease, and you will be using your talent to some extent at least in the right way.

What right has anyone to say that disease cannot be prevented? A few hundreds of years ago leprosy was one of the greatest and most loathsome scourges in the United Kingdom. Leper houses were common all over the country, and in them the lepers were herded together like unclean things. In Ireland there are townlands known as "Clonalour," the Irish for "the leper's meadow." Churches were built with a hole in the wall through which lepers could hear and see what was going on during service without coming near the people. They stood in the churchyard, far from the doors, and got their share of the service through this

slit in the wall, unseen by the congregation. Churches with this "lepers' squint," as it is called, still exist in some places. This disease, which was so rife as to need special leper houses for the sufferers, so feared as to have left its traces in names of Irish townlands for perhaps two thousand years, so abhorred as to have special provision made for its victims in church buildings, is now practically extinct. I say practically extinct, for there is reason to believe that a few mild cases of leprosy could still be found, though they are so very rare that the average doctor, who has never seen a case of it, would not recognize them. When this dread disease has been virtually exterminated, why should not other diseases be got rid of if people took the same amount of care? So with that dire disease known as the "Black Death," and other forms of plague, which flourished in bye-gone years in this country. So with smallpox which is now seldom seen here. So with typhus fever which fifty years ago ravaged towns like Belfast. So with cholera which used to carry off thousands. All these have been so far subdued as to make us virtually free from them, unless they are imported from less clean and less civilized countries. These diseases have been subdued because they were so terrible and so tragic that people gladly did all they could to get rid of them. They bent their minds to the task. They made use of the talent of intelligence which God had given them so far as to remove the terror of these dreaded epidemics. In the face of this can anyone say that disease cannot be lessened? Why have other diseases not been similarly conquered. Because their effects have not been so terrible as to take hold of popular imagination. Because the thoughtless people say, "Oh, it is only the influenza," or "It is only scarlatina." Yet these things every year claim thousands of victims and cause untold ill health where they fail to kill. Disease of every kind will undoubtedly be lessened when every man and woman tries his and her best to help to lessen it. As sure as leprosy has been practically banished, so surely can the common diseases be lessened in their ravages in this country. There is an old proverb which the late Dr. Henry O'Neill, of Belfast, used to print on the first page of his Health Journal, "The Health of the People is the Highest Law." We might rightly make another proverb of equal truth and equal value, namely, "The Health of the People depends upon the People." It is only by the people that the spread of disease can be prevented.

(To be continued.)

THE LIVING BOND OF THE SACRAMENT.

By Rev. John Barron.

EMERSON tells of a visit he paid to Thomas Carlyle in the south of Scotland. Within sight of Criffel, the chief height on the Scotch shore of the Solway Firth, they looked ove to Wordsworth's country and talked of the immortality of the soul. "Carlyle was honest and true, and cognisant of the subtile links that bind ages together, and saw how every event affects all the future: 'Christ died on the tree: that built Dunscore Kirk yonder: that brought you and me together. Time has only a relative existence.'"

We gather round the tables in our Meeting Houses at Communion season. What brings us together? That which brought Emerson and Carlyle together: "He that was slain and hanged on a tree." Whether the event happened last Good Friday or two thousand years ago matters nothing. Spiritual truth is eternal, the same yesterday, to-day, and for ever.

> 'O! 'twas love, 'twas wondrous love,
> It brought my Saviour from above
> To die on Calvary."

Old, familiar words! some of us may be shy about using them. But they are true—true with a truth that pierces to the inmost recesses of the soul. Are we unsettled by what modern teachers tell us, by the way in which the Higher Criticism presents the Bible to us in

pages of patchwork. "Son of man, the word is not contained in the volume of the book, it is written in the heart of man." For all that the Higher Criticism takes away, Mysticism gives back with both hands full. "Mysticism is the most scientific form of religion," says Dean Inge. "It rests on personal experience of truth; it rests on the same rock on which science itself rests — research and experiment," says another mystic.

The aim of Mysticism is union with God, and its method is by the way of love.

What is the great redeeming power of the Cross? The love of God. The sacrifice of Christ is the reflection of the great eternal sacrifice made by God Himself, made from the foundation of the world; nay, which is the very foundation of the world itself; the self-limitation of God that the universe might come into being; the building of spirit upon the cross of matter. To what end? "The whole creation travails together in pain until now, waiting for the manifestation of the sons of God." That God might have sons, that God might have us. That is the outcome of the sacrifice, which because it is continuous, because it is new every day, is love. The sacrifice which is the glad, joyous outpouring of God, though with humanity climbing upwards, that joy is mingled with the pain of the surrender of material form.

This idea was not unfamiliar in the early Church; witness a document preserved to us through the centuries. In the Acts of John this profound truth is conveyed in an historic setting. "When the Lord was hung upon the bush of the cross He appeared unto John, who had fled unto the 'Mount of Olives.'" "Our Lord stood in the midst of the cave and filled it with light, and said, 'To the multitude below in Jerusalem [the physical world] I am being crucified and pierced with lances and reeds, and gall and vinegar is given me to drink; to thee now I speak, and hearken to My words. "And having thus spoken, He showed me a cross of light set up and about the cross a great multitude, and therein one form and one likeness, and on the cross another multitude, and the Lord Himself above the cross, not having any shape, but only a voice." "This cross is sometimes called the Word by Me for your sakes, sometimes Mind, sometimes Jesus, sometimes Christ, sometimes Door, sometimes Way." "O Cross most Worshipful, thou life-giving tree, roots planted on earth, fruit treasured in heaven, who bearest as grapes the Master, who dost bear, too, the Thief as thy fruit." Elsewhere this cosmic cross is described as having its foot on earth, its head in highest heaven, arms out to east and west. Such fragments as these indicate how much the Church lost when the night of the Dark Ages settled down upon it. How wide and illuminative and sweetly reasonable the teaching which appealed to those who prized the knowledge of God as their supreme possession. The editor of these Fragments concludes his work—"We have been privileged to enjoy converse with those who loved the Master. The brand 'Heresy,' writ so large upon their horizon, disappears. Why has this side of Christianity been allowed to be forgotten? What then think ye of Christ? Must he not be a Master of Religion, wise beyond our highest ideals of wisdom? Does he condemn His worshippers because their ways are diverse? As to the rest, what need of any too great precision?"

Humanity's Cross! Christ's Cross! Come unto Me, ye weary! Pain transformed to joy. From the cross to the crown; by these emblems, instinct with life, He appeals to us. And when we, His ministers standing in the holy office, which He in His own divine person was the first to hold, take bread and break it, in His name, may we ourselves be forgotten, may the faithful see no man save Jesus only, so that in the breaking of the bread their eyes may be opened to see the Lord.

What a marvellous thing is this Sacrament! What a holy bond it is, linking one with another, linking the Church visible with the Church invisible, linking the present with the past and the future, nay, lifting us into

the eternal now, where the three are gathered up into a unity, for in God all are one.

Will you come, my friend? Youth and old age and prime of life, has the appeal a meaning for you? Come, as though the invitation were direct from the lips of the living Master Himself? Take the bread and wine as from His own hands, and hear the blessing as from His own lips. Then nothing more need be said; the silence of the communion will speak to you as no outer word ever can.

OBITUARY.

JAMES M'CULLOUGH.

A large crowd of people and a long procession of vehicles assembled round Ballyhemlin Meeting-house on Sunday, May 17th, for the funeral of the aged sexton, James M'Cullough. All sorts and conditions, from far and near, were gathered to pay tribute to the memory of a simple, quiet, good life. The first part of the service was held in the Meeting-house, the hymn "O God, our help in ages past," being sung with much sincerity and feeling. Then, as is the custom in this part of the country, the women stayed behind, while the hearse moved on, followed only by the men, while for a distance along the road the coffin was carried shoulder high. In the ancient cemetery of Ballyhalbert, close to the sea-shore, two miles away, where the ruins of an old church stand, the body was finally laid to rest. Here, we are not dealing with any great philanthropist, or with a preacher of note, but with one whose joy it was to be "a doorkeeper in the house of his God." An old and honoured servant of the church, he was truly of those included in God's "holy orders."

"Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor."

* * *

[In our obituary notice last month, relative to the late Robert James M'Mordie, M.A., M.P., it was stated that Mr. M'Mordie had been elected four times in succession to the Civic Chair. This statement is incorrect. Mr. M'Mordie was elected five times Lord Mayor of Belfast].

SUSTENTATION FUND.

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LESSON NOTES FOR TEACHERS.

THE KINGDOM OF ISRAEL.

X. *Saul and David* (continued).—I. Samuel, xix. 1-7. *Memory verse,* I. Samuel, xix. 4.

Introduction.—Unfortunately, Saul soon got jealous again of David (even though he had become Saul's son-in-law (I. Sam., xviii. 17-30), especially because all David did prospered. Note, how mad envy makes us. Saul went mad through his envious desire of glory, just as Midas did through his envious desire of gold. He wanted *everything* he touched to turn to gold, and to punish

him his request was granted, with the result that he soon repented, for the beautiful flowers he touched, the food he wanted to eat, and even his beloved daughter became gold. So everything about Saul became suspicious and hateful.

Points.—1. *Jonathan the true friend.* Although a good son, Jonathan would not stand by and see his father harm David. He was loyal in the best sense.

2. *Jonathan, the reconciler.* The greatest work a man can do on earth is to set men and nations at peace with one another. Jesus' most beautiful name is "Prince of Peace," and the noblest title a king can bear is that which King Edward VII. bore, "The Peacemaker." Moreover, the peacemakers run serious risks of being disliked and misunderstood. *e.g.*, story of Queen Philippa's petition to her husband to spare the burghers of Calais.

XI. David becomes an outlaw. I. Samuel, 20. *Memory verse,* I. Samuel, xx. 42, "The Lord shall be between me and thee for ever."

Introduction.—Saul could not check his hate, and so David had to flee for his life. See I. Sam.xix. 8-17, for the clever trick by which his wife, Saul's daughter, helped him to escape (teraphim are household gods, shaped somewhat like a human being). Jonathan remained true. This lesson is very long. Perhaps it would be better to tell most of it, reading the most interesting parts only.

Points.—1. *The chief point* to emphasize is that which arises in verses 14 and 31. David is already regarded by Saul and the people as the next king. Yet Jonathan, who, as the King's son, might have looked forward to the throne, does all he can to help the man who will prevent that. He did not think of himself. "Love seeketh not her own."

2. *A true friend never deserts. e.g.*, story of the man who was summoned before the Roman Emperor to answer a most serious charge. He had three friends. The first said he could do no good by coming with him. The second: "It is dangerous, but I will come with you as far as the palace gate." The third went with him before the Emperor to defend him. It is obvious which was the true friend.

XII. David's generosity to Saul.—I. Samuel, xxiv. *Memory verse,* I. Sam., xxiv. 17.

Introduction.—David then became a wanderer, and was often in great distress. Once, through hunger, he had to eat the sacred bread at the Temple of Nob. Again, when the king of Gath (a Philistine) recognised him as the man who had killed Goliath, he had to pretend to be mad in order to escape. Then he went to the Cave of Adullam, and became captain of a band of outlaws (*e.g.*, Robin Hood). He did more good than harm, however, even fighting against the Philistines for the sake of Israel. But Saul still pursued him.

Points.—1. *David's wonderful generosity.* He had Saul absolutely in his power, but would not put forth his hand against him, because he was the Lord's anointed. Note a, every man is the Lord's anointed, and should be forgiven; b, David would become king if he had killed Saul; so he was giving up a great deal, like a true-hearted gentleman. Contrast the behaviour of another Jew, Shylock, in "The Merchant of Venice."

2. *David's tender heart.* To be out of friends with Saul made him miserable. Happiness comes through reconciliation.

3. *Saul's repentance.* This time it is sincere. He had learned a new lesson —that a good man will even forgive his enemy, and let him escape. The surest way to overcome evil is by doing good.

XIII.—David as a leader. I. Sam. xxx. 1-25. *Memory verse,* I. Sam. xxx. 6, "David strengthened himself in the Lord his God."

Introduction.—On the third day after leaving Aphek (whither he had gone), David and his men arrive at Ziklag (their home) to find it raided and burned by the Amalekites.

Points.—1. *The Amalekites* were a wild, wandering people, and they took captives, no doubt, with the intention of selling them in the Egyptian slave

market. Hence David's great grief, for his wives were among the captives. Note, in those days it was thought right for a man to have more than one wife.

2. *David's deep trust in God.* Before venturing to retaliate, he inquired if it were the Lord's will that he should succeed. Obedience is the highest expression of faith. *e.g.*, story of the young knight, Dieudonné, who was ordered by his superior not to try to kill a certain very awful dragon because so many had lost their lives in the attempt. He disobeyed, and gallantly slew the monster, *but* when his superior rebuked him for disobedience he willingly suffered the penance imposed.

3. *Verse ii., the young starving Egyptian.* He had cruelly been left to starve by the Amalekite leader because he was sick. But David found him, and learned from him where the Amalekites were. In some form or other an evil deed always comes home to roost.

4. *Verse* 24. *David's generous treatment of the* 200. They had had to stop on the way at Besor, because they were tired out. They had done their best, and therefore were entitled to a reward. See the parable, "Unto this last," in Matthew xx. 1-16. No wonder David had so many devoted followers, since he was so just and good.

Reports.

Unity Guild.—The Committee has provisionally arranged the following summer excursions: — 27th June, Moneyrea; 8th August, Downpatrick; 5th September, Holywood. It is hoped that the churches interested will endeavour to keep these dates free, or will communicate as early as possible with the Hon. Secretary, Mr. Eustace Gordon, 35 Rosemary Street, Belfast.

Belfast Domestic Mission.—A very successful Sale of Work was held at the Mission on Friday and Saturday, 8th and 9th May. The stalls were bountifully laden with a choice selection of useful and fancy articles. Miss Lindsay, who opened the sale, was supported by many well-known friends of the work. In asking Miss Lindsay to open the sale, the Chairman (Rev. H. J. Rossington) referred in sympathetic terms to the praiseworthy effort on the part of the members of the Mission to organise and carry forward such a well-arranged scheme. The object of the sale was to purchase a new piano for the Mission, and also assist the Committee in completely renovating the church and school. Gifts were received from many "Missionites" scattered about the world, one stall being laden with articles sent from the U.S.A. and Colonies, while another was filled with the work of one of our own local members. The proceedings throughout were of the most pleasant character, and the sale quite exceeded our financial expectations.

Holywood.—The Annual Sunday School Prize Distribution took place on Sunday, May 3rd. Before handing out the prizes Miss Fraser gave an interesting address on "Kindness to Animals," and offered a special prize for the best animal story. As usual, the scholars brought bunches of flowers, which, together with the collection, amounting to 16s., were sent to the Belfast Hospital for Sick Children.

Larne.—A pleasant meeting in connection with the Larne Sunday-school of above congregation was held in the school-room on Friday evening, 3rd April. After praise and prayer, conducted by Mr. Frank Wright, Superintendent, tea was served to the children by Miss Beth M'Ninch, Miss M'Kee, Miss Bailie, Miss Isa M'Ninch, Miss Bryans, and Miss Steele. The stewards were selected from the senior boys of the Sunday-school. After tea a good programme was gone through. Those who contributed were:—Miss Nance Drummond, pianoforte solo; Miss Mary Campbell, song; and several items by the children. Mr. D. Pinkerton also gave several selections on the gramaphone. When the list of items was exhausted, prizes were distributed to many of the scholars for good attendance and good answering during the previous year. Short addresses of advice and encouragement were given by

Rev. J. Kennedy and Mr. S. Magill, after which a most enjoyable entertainment terminated with the pronouncement of the benediction.

The annual congregational meeting was held in the schoolroom on Wednesday evening, 8th April, when there was a record representation of the roll of members present. The following ladies presided at the tea tables :—Mrs. Rea, Miss Bailie, Miss Moore, Miss Isa M'Ninch, Miss Beth M'Ninch, Miss V. Crawford, Miss M'Kee ; assisted by Messrs. E. Holmes, W. H. Esler, W. Mundle, Richard Minnis, Norman Canning, and F. Wright as stewards. Rev. James Kennedy occupied the chair during business proceedings. The secretary read the annual report, and the treasurer read the statement of accounts. Mr. F. Wright (superintendent of the Sunday-school) read his report, also that of Kilwaughter Sunday-school (superintended by Mr. M'Keown), and all being considered satisfactory were ordered to be printed for circulation amongst the members. The office-bearers having been appointed for the ensuing year, a most enjoyable programme was very creditably rendered as follows (Mr. S. Magill presiding) :— Pianoforte duet, "Sonata in E flat" (C. M. Weber), Miss Annie Campbell and Mr. Holmes ; song, "Buy My Roses" (Slater), Miss Mary Campbell ; recitation, "The Oul' Critic," Miss Rosa Canning ; song (encored), "She is Far from the Land" (Lambert), Miss M. Austin ; part song, "Erin, the Tear and the Smile," members of the choir ; pianoforte duet, Selections from the Opera, "Il Trovatore" (Verdi), Miss Janie Campbell and Mr. Holmes ; song, "The Crown" (Rae), Miss Mary Campbell ; song (encored), "The Rosary" (Nevin), Miss M. Austin ; part song, "When Thro' Life Unblest We Rove," members of the choir. The proceedings concluded by Mr. S. M. Bailie proposing, and Mr. D. A. Nelson seconding a vote of thanks to the ladies who provided the tea, the stewards, and all who contributed to the enjoyment of the meeting. The motion was passed with great cordiality.

Moneyrea.—On Friday evening, March 20th, in the Lyttle Memorial National School, an excellent concert and musical drill display was given by the scholars. Although the weather proved very unfavourable, the commodious school-room was crowded to its utmost limits by an enthusiastic and appreciative audience. Mr. A. Kennedy Stewart, J.P., presided, and proceedings began shortly after 8 o'clock. From the beginning to the end of a well appointed programme there was not one dull moment. Three united choruses were finely rendered by the scholars—"Four Jolly Smiths," "The Three Flags," and "Good-bye to All." Four combined songs by the girls alone went with a capital swing—"The Japanese Fan Song," "The Suffragette Song," the "Cookery Song," and especially the one by the infants, "How'd you like to be a Baby-girl ?" A musical dumb-bell drill and a bar-bell drill by the junior and senior boys and a combination drill of dumb-bells, bar-bells, fans and cymbals, by boys and girls, were done with skill and marked precision. Songs were pleasingly sung by Miss Isa M'K. Turkington ; "Kathleen Mavourneen," "I'll take you home again, Kathleen" ; by Fanny Lappin, "Ye Banks and Braes," "Won't you buy my pretty flowers," and chorus ; by Mary Gibson, "The Last Rose of Summer," and the duets by Mary Gibson and Frank Maxwell, "Pretty Polly Hopkins" ; by Margaret M'Dowell and F. Maxwell, "Where are you going, my pretty maid" ; by Jane M'Clure and Lucy Lappin, "The Spider and the Fly," afforded much laughter ; likewise the song "On Parade," by Samuel Turkington. Henry Hogg, and F. Maxwell, Lucy Lappin and Jane M'Clure each contributed very well-chosen recitations, and the splendidly-acted dialogues, as their titles suggest, gave rise to endless mirth :— "The Doll's Election," Maggie, Fanny and Lucy Lappin, Leila Turkington ; "A Lesson in Geography," Jane M'Clure Samuel Turkington, Frank and Alex. Maxwell, Thos. J. Strain ; "The Mischief Maker," Mary Gibson, Bella Garrett, Margaret Bryce, Sarah Mitchell,

Jane M'Clure, Margaret M'Dowell, Martha Garrett, and Sadie Huddleston; "Mrs. Poyser has her Say Out," Miss I. M'. K. Turkington, Mr. Tom Pyper, Mr. Hugh Hogg. Where all did their respective parts so excellently it would be invidious to single out any for special mention, but praise cannot in justice be withheld from Mr. Millen (principal), and Miss Bell (assistant mistress), for the time, thought and skill spent in training the children. The performance reflects the highest credit upon them, and the big audience was not slow in showing its appreciation. A vote of thanks to the chairman, Mr. Wm. J. O. Abernethy, stage manager, Mr. Millen, and Miss Bell, ended a glorious night's "divarshon" with financial profit.

Templepatrick.—An interesting and successful entertainment was given in the Roughfort School, on Friday evening, 27th March. A number of friends sang songs, gave recitations, and rendered instrumental music. The two outstanding items of the programme were a dialogue, entitled "The New Servant," by the Misses Sarah Jane Barnett and Lizzie Jamison, and a sketch entitled "Apartments to Let," by the Misses M. M'Alister, Jenny Parker, Bessie Barnett, Maggie Boyd, and Lizzie Jamison. These girls performed very creditably, and did justice to the careful training they received from Miss Getty. On 9th April Dr. Campbell delivered a lecture in the Old Meeting-house, the subject of which was "The Working Man and his Dwelling-house." There was a good audience, but unfortunately the working man himself was largely conspicuous by his absence. On Easter Sunday special services were held, and large congregations assembled. Rev. D. J. Williams, of Killinchy, preached in the evening. Mrs. James Moore, of Belfast, sang, in the morning, "I Know that my Redeemer Liveth," and in the evening, "Easter Hymn," and "A Blessing." This special music was greatly appreciated. On 16th April Mrs. Campbell, of Castle Upton, delivered a most interesting lecture in the meeting-house, on the subject of "The Spread of Disease." The audience at this lecture was good. During the month Mrs. Campbell has delivered a course of lectures at the Roughfort School on "Sick Nursing," in connection with the St. John's Ambulance, and the attendance at these lectures was very gratifying.

Echoes.

An editor's lot is not by any means always a happy one. The editor of a daily paper appearing at Gary, Indiana, after attempting to satisfy the demands of his polyglot readers by publishing news in Italian, Czech, Croatian, Polish, Hungarian, and English, was challenged to a three-cornered duel by two subscribers because he failed to print columns in Russian and Serb. Poor man! Of course it is to be assumed that an Indiana editor would be quite as handy with the "shootin'-iron" as with the pen, and fully capable of looking after his own interests. But, even so, this particular editor, if he survived, must be by now a sadder and a wiser man. He will have discovered how impossible it is to please everybody!

* *

Canon Hannay maintains that now-a-days the most dramatic sermons are preached in Ireland. A friend of his heard a preacher in a Connaught village expatiating on the terrors of hell. "The lion will roar at yez," he told the congregation. "The owls will hoot at yez. The sarpints will hiss at yez, and the hyenas will laugh yez to scorn." Another Irish preacher, having described how Jezebel painted her face, tired her head, and looked out of the window at Jehu, remarked, "And would you believe it, the hussy was nigh on sixty years of age?"

DEATHS.

MILLAR—On Saturday, May 9th, 1914, at Ballywalter, Co. Down, very suddenly, William Millar, of Timaran, New Zealand, while on a visit to his native locality; aged 68 years. A worshipper in his early days at Ballyhemlin. His brother was minister at Dromore.

M'CULLOUGH—On Friday, May 15th, 1914, at Ballyhemlin Meeting-house, James M'Cullough, aged 82 years (the Sexton).

PINKERTON—on 28th April, at the house of her son-in-law, John M'Kay, Secon, Ballymoney, Nancy, eldest daughter of the late Robert Dick, Garry, and widow of Robert Pinkerton, Ballaghmore, Ballymoney. Born 5th November, 1826; buried at the New Cemetery, Ballymoney, 30th April.

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